

A Sermon upon the Sacrament.

leaves this good memoriall. *Atq; ita per multa mem-
bra civitas divisa in unum tandem corpus redigitur, & ne
qua dissensio ex antea actis nasceretur, omnes iurejurando
obstringuntur discordiarum oblivione fore.* This for my
owne part I doe most heartily wish & pray amongst
us, and shall now most willingly com down to cele-
brate, with confidence that as I desire to forgive all
men, so God will forgive and blesse me, if it be his
pleasure, with convenience of this life; if not so,
with the immortall fruition of the other onely true
blessednesse of heaven, which God of his infinite
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AN
A POLOGE-
TICALL ESSAY
FOR THE RIGH-
TEOUSNES OF MISE-
RABLE VNHAPPY
PEOPLE.

DELIVERED IN A SER-
mon at S. *Maries* in OXFORD.

By RICHARD JAMES Bachelour of Divi-
vinitic, and Fellow of C.C.C.

Iuvenalis.

*Nil habet infelix paupertas durius in se
Quam quodridiculos homines facit.*---



LONDON,
Printed by I. B. for NATHANIEL BUTTER.
1632.

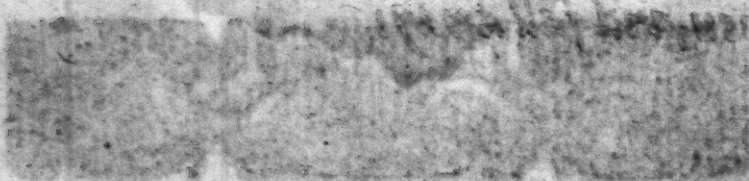


THE AUTHOR'S PREFACE

Of little books and kindle paper
Of peace and content of soul and day
What my words shall do for you



His grace and favour
In such have been
Diverse and fine
Say that the
For his kind
And his
That such
Say not much
But like the
When ended in his
Wishes



LONDON

Printed by A. for Nathaniel Butter



THE AVTHORS PRE- face to his Booke.

Goe little booke and kindly say
 Peace and content of night and day
 Vnto my noble Selden. Greete
 His gentle hands, his knees, his feet,
 In such faire manner, as not be
 Deeme anie feinednesse in me.
 Say that thy Master oft doth blesse
 For his kind love Gods holinesse.
 And lest thou hindrance be to ought
 That busies his heroique thought;
 Say not much more, nor wish replie;
 But like the silly lark in skie,
 When ended is his cheerefull laie,
 Warble Adieu, and fall away:

THE AUTHOR'S PREFACE

I have been some time in the
preparation of this work, and
it is now at length ready for
the press. I have endeavoured
to make it as complete as possible,
and to give it as much interest
as I could.





PSAL. 37. 25.

*I have beene young, and now am old;
yet I never saw the righteous forsaken,
nor their seed begging bread.*



It is not my choice to aske much pardon of any but God alone: yet since it is necessitie, I come now a third time to aske your leave, and reade what I have written; with which freedome I shall be ever desirous to come and bring with me some sufficiencie of understanding; At this time it shal be my care to try the truth and authoritie of the words repeated, because they are *durus sermo*, even a very hard and sad judgement against the righteousness of poore men, and their posteritie. I will therefore try it from the past examples of confessed righteous men, from the answers of wise men, and the commentaries of learned

ned Divines. And then if you please to have patience, I shall soone leave you to the content of these or better thoughts: If the Prophet say; The lions roare and suffer hunger; but they which feare the Lord shall want no manner of thing that is good; (though when the Lions roare for hunger, the shepherd had need take narrow keepe to the labouring oxe and cloathing sheep, who neverthelesse must be at last slaughtered to feede their master and the market) yet that such as feare God shall want no good thing, philosophie will assure us. They shall not want good thoughts, good desires, good tranquillity of mind, good chastitie, either in single or married life, good sufferance, good abstinence, good sobrietie; other things are not good, as riches, they are not good; for the most wicked gripping usurers may have them: places of honour and chaires of State are not good things, because tyrants may usurpe them, and abject flatterers creepe up into preferment. Stature and strength are not good; for in the armie, and amongst all the tribes of *Israel*, the blasphemous gyant *Goliath* had not his like. Health is not good: for pyratts and high-way robbers may enjoy it. Beautie is not good. No doubt but *Helena* was as faire as *Lucretia*; and both hunger, nakednesse, sicknesse, flightnesse, and the ridiculous shew of povertie, we know that all these things worke together for good to them that love God: Saint *Paul* in the eight to the *Romanes*. But, I have beene a young child, and I am old, and yet saw I never the righteous forsaken, nor their seede begging bread? Is it possible that a righteous man

can by no meanes be forsaken, nor his children bee
 turned and thrust out to seeke bread? Let us follow
 the patriarch *Abraham* in the pilgrimage of his life,
 and we shall finde, that although he were the Fa-
 ther of the righteous, and one who for supereroga-
 tion of righteousness had such testimonie and pro-
 mise from God him selfe, that righteousness should
 be imputed to all that beleeeve for his sake, yet hee
 was not free from this casuall calamitie. From his
 land of promise he is quickly caused to remoove
 through famine downe into *Egypt*, where to get
 bread, he is content to counterfeit a sister of his wife,
 and almost prostitute her chastity to the Tyrant
Pharaoh, and his Princes. That I may fare well saith
 he for thy sake, and that my soule may live through
 thy occasion. It pleases Saint *Chrysostome* in this
 their consultation and agreement to finde, in *Sarahs*
 content, *γυναικὸς οὐδὲν ὀφείλει*, a very philosophicall
 resolution for a woman, and in *Abrahams* proje-
 cting thus for the safegard of his life *οὐκ ἐπὶ τὴν ψυχὴν*,
ἀλλὰ ἐπὶ τὸν σώματος, great wisdom and valour. Valour against
 jealousie, which, saith he, makes many other men run
 mad, kill in their impatiency, wife, children, the a-
 dulterer and themselves. Wisdom, in making
 choice to save his life and livelihood with the onely
 hazard of his wifes honestie. For as yet in his mind
 so terrible a thing was death, and so by all means to
 be avoyded, because Christ had not then descen-
 ded to dull the sting of death, nor were the brazen
 gates of hell broken up. Yet hee what commenda-
 tions may be in the resolution of *Abraham* and *Sa-
 rah*; righteous people they were, in great distresse
 for

for want of bread? *Isaack* also was a iust sonne of righteous parents; and he also suffered the like amongst the Philistines, because there fell a famine in the land, besides the first that was in the dayes of *Abraham*. And because of dearth and famine, *Jacob* sends downe the twelve Patriarches to buy corne in *Egypt*, rather with teares then money; That we may, saith he, live and not die. *David* was a King, the author of this severe sentence, he was also a man after Gods owne heart, yet hee committed one the most transcendent sinne. Let us see whether his iustice or royaltie could secure him so from the want of bread, as we may give the Lye unto *Manilius*, when in extolling the supremacie of fate hee sayes;

Quantum est hec regnum quod Regibus imperat ipsis?

Quinetiam infelix virtus & noxia felix,

Et male consultis pretium est, prudentia fallax.

In the first of *Kings* pursued by the wrath of *Saul* he flieth to *Nob* unto *Abimelech* the high Priest, pretends a secret commiſſion from the King to bee performed with great speed, so to extract five loaves of bread from him; and because there was no common bread to be had, though hee well knew and confesses that it was impure, so it is in the Latine, *Parro hac via polluta est*, howbeit, this was a polluted unpure way of getting bread; he and his yong men take of the hallowed bread, of the shew-bread from before the Lord, as it is in the twelfth of *Matthew*. He entred into the house of God, and did eate the shew-bread, which was not lawfull for him to eate, neither for them which were with him, but onely for

for the priests. Hunger makes him forget his religion, but on the Priests side the trespass goes not away without a bloudie revenge. For this breach and the service which the compassionate Priests did him, without whose leave, in Saint *Chrysostomes* judgement, it would have beene as unpardonable before God as men, at the cruell command of King *Saul*, *Doeg* the *Edomite* did fall upon the Priests, slew of them fourescore and five persons in one day, defaced *Nob* their City, and smote with the edge of the sword both men and women, children and sucklings, oxen and asses, and sheepe. Me thinkes when I trace *Dauids* want, hee doth as it were undoe or gaine say the insolencie of his harsh speech with his owne bitter penurious sufferings. Againe in the first of *Kings* at the 25. chapter he is in all penury, and he sends ten young men unto the churle *Nabal* to get bread for courtesie. Get you up, saith he to them, get you up to *Carmel*, and goe to *Nabal*, and greete him in my name; and ye shall say, So maiest thou live! Peace be to thine house, and peace bee unto all thou hast. For sparing thy lads and shepherds in the field, to whom we did no spoile, let us finde favour in thine eyes, now 'tis a wake and feast for thy shearcers; give we pray thee whatsoever cometh to thine hand, unto thy servants, and to thy sonne *David*. Peace, and peace, and any thing for poore men on a festivall day, and thy servants, and thy sonne *David*. For the insinuation of a begging speech, *David* might have beene the king of Beggars, or their learned secretary: yet to shew that his righteousness might sometimes begge and not bee

satisfied, *Nabal* a churle, so hard as his craggies of *Carmel* answered *David's* servants and said: Who is *David*, and who is the sonne of *Ishai*? There is plentie of servants now adayes that breake away every man from his master, shall I then take my bread, my water, and my flesh that I have killed for my sheerers, and give it unto men, whom I wot not whence they be? If *David* will have bread from the Iusticiarie *Nabal*, he must leave his humilitie and the beggerisme of a set speech, gird on his sword, and with a party of 400. men, after *Abigail Nabals* wife hath beene put in a flight, shee will come, and bring him a present, 200. loaves, 2. cherrees, 2. great goat baggs of wine, five sheepe ready drest, five measures of parched corne, a 100. trailes of raisins, and 200. cakes of figges. A sturdy course prevailes better then begging. Peradventure righteous children in his sense doe begg no bread, when it is the more trustie way to draw the sword and get better cheere through violence; For when it cometh of meere gift, 'tis not all so dainty; as in the uncivill and unnaturall wars betwixt him and his sonne *Ab-salon*, three more gentle countrey-men, *Sobi*, *Machin*, and *Barzelai* brought unto him wheat and barley, floure and parched corne, beanes, lentills, and parched pulse, because he and his people were hungry, weary, and thirsty in the wildernesse. In these Farmers gift there is no wine nor plums for an after service; and strange it is, that a King in the course of his life should have suffered all this; and yet in the rapture and meditation of a Psalmc, gather unto himselfe at threescore or fourescore an experience,
all

also divers, and say as we have it in our old *English* translation, which delights to word the *Latin* text; Younger I was, and forsooth I yeelded, and I saw not the righteous forsaken, nor his seed seeking bread. *Exod. 16.* I yeelded, I grew up in beard and age, and I saw not this nor that. But howsoever or whatsoever wee heare from himselfe, wee see it to have beene far otherwise in the trust of a faithfull register; and therefore I must borrow in part the words of Saint *Peter*, and say unto you, Men and brethren, let me freely speake unto you of the Patriarch *David*; For he was both hungry and thirsty, and went seeking and begging bread. Certainly, ever since the first *Adam* did eate of the forbidden fruit, and brought a curse upon the earth, since the earth left quickly to beare bread of her owne accord, even Princes and principalities have beene subject unto the terror of those words in the second of *Genesis*; In sorrow shalt thou eate of it, and in the sweat of thy face shalt thou eat bread. We must have either sorrow and care, and paine in getting of bread with our sweat and industrie, or in eating bread without labour of getting, we treasure up unto our selves the greater sorrow of the gout, stone, strangurie, drop sic, skurvy, and a thousand more tormenting attendants of lazinessse, and for the use of bread we must pay also the tribute of our bodies unto the earth. In sorrowes of mind or sweat of our body we must eate the bread of carefulnesse untill we be turned againe into the belly of our mother, ground, saith God, in the second of *Genesis*. *Pindarus* a heathen Poet hath excellently expressed

may both begge and want bread; and we must seek farther for a resolution of our sentence; if first I do remember unto you one most famous forraine instance of this casualtie; *Belizarius* was a noble and brave gentleman, a patritian of *Constantinople*, of goodly visage and tall stature, temperate, and compleate of all vertues, courteous to all sorts of men, the souldiers and swaines were at strife who should love and praise him most. The souldier could not want either horse, victuals, or armes, where he was Generall, and so content with their owne pay and provision did offer no violence to the Farmer, nor spoile his labour. Hee led a triumph through the City for reward of his great deserts and service of the warres, he had scowred and quieted all corners and quarters of the Empire, beaten the *Goths* in *Italy* often, broke the *Vandals* in *Africa*, brought the *Persians* under subiection, and forced the sallying *Parthians* to sit downe quiet from outroads, and molesting the frontiers. Yet this man of men, as some Annalists report, was made by the jealous feare of a wicked Prince *Emperour*, of an honorable glorious Generall, a man extreamely poore, *οὐκ ἔστιν ἐν τῷ κόσμῳ*! O the unstatednesse of fortune, cryes out *Zeyser*, had his eyes put out, made to goe up and downe with a wooden dish, and begge for Gods cause, that passengers would give one half penny to the poore *Belizarius*, who had beene a famous and victorious leader of the Emperiall forces, but now had no eyes to leade him the way taken from him by the envy and emulation of the Court, *ἡ δὲ πόλις ἐκείνη τὴν ἡμέραν ὅλην ἔκλαιε*. This brave illustrious

Worthy, alas againe, saith *Constantinus Manasser*, was made as bare as the pestle of a mortar. *οὐδὲν θένον χαλκῷ πῦρ, λαμπρὸν, φορεῖ, δεινὴ, σκόρπον μυριόχενον τίσιν ἀνθρώποις.*
 O thou sore biting beast, not fortune but envie, thou theefe, murderer, scorpion with a thousand stings! thou man devouring tiger, thou dragon-nesse, thou witch, thou plant of poyson, thou steelelesse piercing dart, how long shall thy tyrant-rage thus continue in confounding the courses of humane life? So passionate is he in his brieft history. So long as envy and malice live, whilest there be in the world usurers, oppressors, pyrats, robbers, fires, deluges, stormes, plagues, famines, warres, foolish Princes, favourites, undeserving and religious impostures, there will never be wanting woe and distresse to the best men. No day, saith *Cotta* in *Cicero*, would be long enough to relate how many good men have had evill fortune, and how many impious have beene happy. Let us now aske the judgement of the wise: what will they answer? 'Tis their problem, why riches are rather amongst wicked men then good; and they give a reason, *ὅτι τυφλὸς τὴν διαίταν.*, because *Plutus*, the Gentils God of wealth, hath no eyes of understanding, never saw but once in *Aristophanes Comedie*, and then the complaint of the world was like to grow greater then ever before. The rogues or lazie luxurious people who before enioyed a surfet of all profits and pleasures from the labour and industrie of the good droyling people, when the scene was turn'd, would rather starve themselves, and their new Lords, then take paines to live. And the serious discourse it is
 of

of *Seneca*, and many more observing moralists; *Cur multa mala bonis viris accidant*, how it may come to passe, and stand good with confession of Divine providence, that so manie mischiefs do continually happen unto such as worship God most, or most sincerely. And they say, that good men are Gods true progenie, and therefore like a severe but loving father hee gives them a more harsh education, to the end they may proove more stout men against all assaults of fortune; and as so many Mediterranean foulds and washes, change not the savour and taste of the sea: so the mind of a stout vertuous man looses not his owne relish with any sprinkling of adversities, *Ecce par Deo dignum vir fortis cum mala fortuna compositus*, saith *Seneca*, And it is a spectacle worthy Gods presence, and beholding to view one of these *virtuosi* entring lists, and giving challenge to her greatest dangers. And because *Saint Paul* and *Seneca* according to an old tradition, which is not altogether incredible, had some exchange of familiaritie one with the other, it will not bee impertinent, if I also here bring his words and example which are much to the same purpose, in the first to the *Corinthians* the fourth chapter. For he thinketh, saith he, that God hath set forth us which are the last Apostles, as it were men appointed to death. For we are made a gazing stocke unto the world, and to the Angells, and to men, *ἡμεῖς ὡς ἐν δαματίῳ*, he hath drawne us out into the theatre, and as it were mustered us vp to give a famous astonishing example of sufferance, not alone unto the world and men, *ὅτι ὅπου ἔσται ὁ κόσμος*, | we have beene made a theater

theater a gazing stocke, a spectacle unto Angells. Saint *Paul* easily admits that the *Cornthians* are wise, strong, rich, honorable; Riches, honor, wise discerning, and strength make man only a spectacle unto men. We, saith he, are fooles for Christs sake, but ye are wise in Christ, we are weake, but yee are strong; ye are honourable, but we are despised; we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place, we labour, we are reviled, we are persecuted, wee are made as the filthinesse of the world, even the off-scouring of all things, even unto this time and day. But for this and in these sufferings, wee are not onely the admiration of the world and men, *αὐτῶν τῶν ἀγίων καὶ ἁγίων οἷς θεοὶ καὶ ἀνθρώποι* as Saint *Chrysostome* makes him speake, wee burne and ravish the eyes and attention of all the innumerable companies, and Hierarchies of Angells to looke downe upon us. Againe let us heare *Seneca*; There is saith he, a difference betwixt the education of Fathers and Mothers. The fathers will have their children trained in perpetuall exercise, scarce holy dayes be idle with them, they fetch both sweat and teares from them, but the mothers dandle their children in their laps, hugg them in their bosomes; by their good wills will suffer neither sunne nor shade to touch them, they shall never weepe, never be sad, endure no labour. Now God hath rather a fatherlike minde to good men which are his deare off-spring, he loves them better then so; with sweat, griefes, losses and daily encounters he rowzeth up their spirits, enhardens both their mind and body to

to a true robustiouse. And how, say they, should a man be knowne but in this wise? *Gubernatorem in tempestate, in acie militem intelligas*, As we prove a good steeles-man in a tempest, a good souldier in the field and trial of a battell; so the worth of a right vertuous man cannot gloriously appeare without a crosse hard fortune. Again, they use the similitude of an Emperour and Generall in armies. There the most dangerous attempts are committed to the most valiant and approoved. The Captaine sends the choicest of his Company to assaile the enemies leguer in the night, to discover a passage, to make it good, to beat a guard from their defence, to stand for sentinells, to undertake a duell in the head of the armie, and none of these say when they goe forth, My Generall, or my Captaine owed mee an ill turne, but he hath honoured me with this command. So must they say who are presented in this world of fortune to undergoe courses, whose only relation even melts in their bellies the heart and bowells of cowardly people. They must and will say; God hath thought us worthy in whom he will make tryall how much a manly nature is able to endure, which gathers strength by assaults, more assures it selfe in adversities, like goodly oakes which take the deeper roote, the more open they stand to the incursion of gustes and blustering winds. Let us consider God from the example of *Cyrus*, who is so honourably stiled in the Prophet; God himselfe there calls *Cyrus* his shepheard, his Christ, his anointed; In the eighth of *Xenophon* when he led forth to hunting, his *trium*, his Timariots, his Nobilitie and

Gentlemen, he suffered them to carry no provision, that so they might learne to endure hunger and thirst in time of warre, but for others of lesse esteeme, peasants and swaines, who carried the toiles and went onely to rouse the wild beasts out of the thickets, his great care was that they should want neither bread nor drinke. Where ever he hunted, he would lead them to water like cattell, and stay till they had dined; so that these also as well as his more noble spirits called him father, although in so doing, his onely purpose was to continue the last in a perpetuall voluntary bondage and slavery. Wise men are so farre from denying the chance of miseries unto good men, as 'tis their care to shew how God is most lovingly provident in so doing to encourage and confirme them in their sufferings, and therefore *Seneca* hath written those incomparable tracts of *Providence*, of blessed life, of tranquillitie, concerning the constancy w^{ch} ought to be in a wise man, and that his mind is secure against all dangers; and to him may be added *Plutarch*, *Boetius*, *Petrarch*, *Seneca*, *Lipsius* in part, and many others. These things I now over largely enforce not, 'tis not my purpose, and they are with more profit read then related, onely in part I remember, to advise you, that neither good examples, nor wise writings will make the Prophets experience oecumenically good against the poverty and misery of righteous men and their children. And so I will lastly come to the interpretation and glosses of Divines, if peradventure they will give us any better direction for a good use. Shall we then say with Saint *Austin*, *Quam multum*.

multum est etas unius hominis, The age of one man is not long though he live to threescore, or threescore and ten, or passe a little further, or double this. 'Tis but a long tale quickly forgotten. And what wonder if one man abiding alwayes in one part of the world, *Palestina*, scarce a turfe or mole-hill of earth in comparison of the whole, shall not chance to see in all this time a righteous man forsaken, nor his seed begging bread. It may be that in the many ages of the world before he was borne, this was often seene there, or frequently seene by many in other countries where hee lived not; and after this manner *Chaucers* honest parochiall parson in his *Canterbury* tale doth also interpret another like peremptorie sentence, of King *Salomon*, the wise sonne of *David*. Although *Salomon* said, saith he, that he never found women good, it followeth not therefore that all women be wicked, for though he ne're found a good woman, certes many other men haue found many a woman full good and true. Or shall we say that this Scripture is of no ready sence, and get up on the wings of meditation, in allegorie to reach it. So againe, Saint *Austin*, He makes Christ and not *David* to be the person delivering the sentence; him to have beene young in the first yeares of the world in respect of his first presence and government amongst the faithful, *Iam tum praeludia exercebat humanitatis*, and now old in regard of that loving continuance even to our times; and that he hath never suffered nor seene the righteous so forsaken, as to want the bread of the Scriptures, or the more familiar word of God inspired

red into their thoughts. And therefore, saith he, it is the answer of our Saviour unto the divell in the Evangelist Saint *Matthew*, Man liveth not by bread alone, but by every word proceeding from the mouth of God. This bread also in another place, he calls *panis immortalis*, supersubstantiall bread, the bread which the righteous man doth daily begge, and God alwayes give. Another unknowne, but
 3 now knowne author, as the Title speakes, which would entice a man to turne the volume, when he hath leasure to loose time, sayes first, That an argument from authoritie holds not negatively. He saw none, it shall not therefore follow, that, there were
 2 none; Or secondly, *David* may speake in a vulgar manner of speech, he saw none, that is, not many.
 3 Thirdly, the righteous mens children not begging bread; that is, never begge bread out of covetousnesse, but for the onely sustentation of their life.
 4 Fourthly, that the righteous doe not begge bread, that is, neither bread nor any other temporall things as their last end, as doe the wicked. Say therefore, saith he, I saw not the righteous forsaken, that is finally, nor his seed, that is, the disciples and followers of the righteous begging bread, forsooth temporall things, as their last aime and purpose. Saint *Jerome*
 4 upon the 65 of *Esaie* makes againe Christ to bee the meane bread, or this bread not to be common plain bread, but bread some wayes spirituall, and to confirm his misinterpretation he uses many such Scriptures, as the words of our Saviour unto the disciples in the 23. of *Luke*, doe, saith he, intimate a banishment upon this spirituall bread, at the yer. 30. That
 ye

ye may eat and drink at my table in my kingdome;
 and the words at the 30. verse in the 24. Psalm, *Dives eguerunt & esurierunt*, The rich have wanted
 and hungred, *eguerunt & sitiverunt*, according to
 the seventie, the rich have wanted and thirsted, to
 wit, the nation of the Iewes, *qui autem quaerunt Dominum*, but such as seeke the Lord, that is,
 the innumerable kindreds of the couverted Gentiles
 for their confession of Christ shall want no manner
 of thing, which is spiritually good. With this in-
 terpretation agrees also *Ruffinus*. As Saint *Ierome*,
Quod si de simplici pane accipiamus, quomodo illud ex-
planare poterimus; If wee understand plaine bread,
 what probable interpretation can we make? *Ei jam*
secundum literam sententia non erit vera, and with
 him according to the letter, the sentence is by no
 meanes true: wherefore he will also have the bread
 to be spiritually understood; This bread, saith he, is
 the word of God, which he ever distributed unto
 the faithfull, as well in the first times as in the last,
 speaking unto them by Angells, by patriarches,
 by Prophets, then by his owne sonne, by the Apo-
 stles and Doctors of the Church to refresh and
 strengthen their hearts, lest they should faint in
 beleefe. Yet to give you one note, Though they
 are, both *Austin*, *Ierome*, and *Ruffinus* so addicted un-
 to the spirit of the words, and loose the substance; in
 other places where they either forget or correct
 themselves, both Saint *Ierome* and S. *Ambrose* doe
 bring the same sentence to confirme righteous peo-
 ple against a temporall despair, or to dissuade them
 from over-carking care, and covetousnesse of tem-
 porall

porall goods. So *Ierome ad Eustochium de custodia virginitatis*, where he cites many like texts of temporall assurance. As, seeke first the kingdome of God, and all these things shall be added unto you, and, *Non occidet famo animam iustam Deus*, God will not murder the righteous mans life with hunger, to which this there followes, I have beene young, &c. In such manner Saint *Ambrose* also in the first booke of his offices, the 36. chapter; But hee makes his sense a little more coulorable with a lenvoy of Philosophie, *Ea est enim tranquillitas animi*, for such is, saith he, the tranquillitie of a righteous mans mind, as not to be seized on with the care of riches, nor the anguish of povertie and want. Others finde a subtiltie in the words, and say, I never saw a righteous, that is, *David* never saw a liberall elemosynary man, a good housholder, a good compassionate man, who had ever beene giving and lending, and as it were casting his bread upon the water, that is, on multitudes of distressed and overwhelmed people in the flouds of miserie, such a man he never saw nor any of his children so utterly forsaken, as they should seeke or begge for bread, that they should be לֶחֶם בְּקִשְׁרָם seeking bread al day from dore to dore, from one village and city to another, and scarce finde bread, or starve in the seeking: yet for all this I am shreudly afraid of the Vsurers proverbe, ever More got by taking then giving; and in the Greeke Comedian, the excellent bountifull good mans complaint is grievous. He weares one coate thirteen yeares, and his clouted shooes are of the same age. He was well and richly left by his parents, thought

it the best assurance of his fortune, liberally to re-
 lieve his friends wants; who againe got up to for-
 sake and scorne their relievers extremity. Or the
 righteous, if you will, with some, is never forsaken, 7.
 because he bids the first farewell to all thought and
 care of his body, can, it may be, if stories & things
 would agree, through devout contemplation forget
 hunger, as *Cardan* in earnestnesse of study could not.
 feele the present fits of the gout or stone. Or the
 righteous in some other sense are againe not forsa- 8
 ken, That is, except God knowes it to bee other-
 wise expedient for them. In the tenth of the *Pro-*
verbs, The Lord will not suffer the soule of the
 righteous to suffer hunger, that is, saith one, *Dabit*
ei quantum satis est, nisi utilius sit famem pati, God will
 give him that which is sufficient, except it be more
 profitable for him to starve: And, *Si Deus non sup-*
pediet corpori necessaria, Though God affoord not
 things necessary for the body, yet he will give such
 as are his better things of worth; he will give them
 faith, charity, patience; And last of all, *Nicolas Tri-* 9
vetb, a learned iudges sonne, and an ancient coun-
 trey-man of ours, leades me to a more strange de-
 vice in his commentary on the first Psalme. Note,
 saith he, that before the passion of Christ, the gates
 of heaven were not set open, but all sorts of men,
 how righteous soever, descended into *Limbus pa-*
trum; wherefore with some sort of comfort under
 the law, God stirrs men up to vertue and good life,
 by the promise and collation of temporall goods,
 amongst which the secunditie of thriving chil-
 dren exceeded. Now the case is altered, and since
 we:

we have free entrance and sudden passage from this life to the fruition of heavenly blisse, need we no consolatory reliefe here. So that with *Trivet*, *David*s words were true, but now they are not, or on the text he sayes, I never saw the righteous forsaken of God, nor his seed begging bread, that is, I never saw them begging bread for their fathers fault and demerit. These are all the glosses and tropologies which I lightly meet with in authors and commentaries, with which if you be contented, take your choice, I envy you none of them: but I must of necessitie speake one truth; that with so much qualifications and meteorizing of the plaine literall sense, it will not bee difficult either for *Turke* or *Jew* to make shew and colour for all the fables in the *Talmud* and the *Alcoran*. Or if we rectifie the text *once* more, shall we say, as say we must, that indeede the booke of *Psalmes*, is a booke of pious sonnets and anthems, of praise for victory, of lamentation for overthrowes, and of diverse other meditations vpon Gods glorious workes and creatures, sung to the harpe, trumpet, cymball, psalterie, and other instruments of old, before the arke, according to *David*s appointment, & then in *Salomons* magnificent Temple at *Ierusalem* in all times of speciall sacrifice and solemnitie; Shall we say, as truth is, that indeede in the booke and essaies of the *Psalmes* there be many raptures and prophecies, concerning the birth, the life and death of our Saviour. Yet that the authors, whether *David* himselfe, or the sonnes of *Asaph* and *Core*, and such as are mentioned in the 1. of *Cronicles*, *Zacharie*, *Semiramoth*, *Iehiel*, *Benajah*, *Obed-Edom* might

might sometimes out of desire and affection overreach or diminish the simplenesse of truth, at least in the frailtie of words, which by our misprision may make a humane error. Though *David* be an undoubted Prophet, and the Psalmes bee divinely here and there prophetically, yet it is very possible, that every severall hymne, and line and proverbe of the Bible may not be inflamed with the same spirit, which cause, it may be, gave the Apostle occasion to say unto the *Corinthians*, The spirits of the Prophets are subject unto the Prophets; and if you please to heare this, me thinks the 73 *Ps.* be it either the *Ps.* of *Asaph* or *David* to be sung by him, is evē a 2^d thought and retraction of his so hard speech in the 37. In the 37. the author hath infinite longing to establish prosperitie upon the righteous, and will not open his eyes to see them in great distresse, but in spirit he views the malicious pluckt up by the roots, pierced through with their owne sword, consuming and vanishing like the fat of lambes and like smoake. Though they flourish for a moment, walke by with him, and they are gone, they are broken and perish together, and come to a fearefull end. But the 73. *Psalm* sees all things high and fortunate amongst the wicked, sees the righteous poor and afflicted, and remaines astonisht at Gods secret pleasure. These and the like thoughts have not only troubled the hearts and speeches of the wisest Jewes, but even turned the braines and religion of many thousands in all nations and al ages. The great *Peloponesian* plague, as it is well observed by *Thucydides*, did not onely corrupt the bodies, but also the

manners of the Athenians, when they beheld all sorts of men, whether religious or prophane, swept away with a like destinie, and the best men especially perishing, who preferd the visitation of their infected friends before the safetie of their own lives.

Sape mihi dabitur traxit sententia mentem

Curarent superi terras, an nullus in esset

Rector et aeterno flucrent mortalia casu.

Saith Claudian, My mind was often haied up and downe with doubtfull opinion, to consider whether any Deities took care unto earthly things, or whether there were no governour in heaven, and all things mooved, shookt, ebbd, and flowed here below under an eternall casualtie. And this distraction of mens thoughts; because it doth most admirably expresse it selfe in that 73. *Psalm*; it will not be without moment if I doe in presence rehearse it unto you. Truly, saith he, the Lord is very good unto Israel, unto such as have a cleane heart, nevertheless my feet were almost gone from me, my steps had almost slipt; for I envyed at the ease of the foolish, I saw the wicked flow in all kinde of prosperitie; for; there be no bonds of death that can hold them, and the galleries of their houses be strong. They come into no misfortune like other folke, neither are they plagued like other men; therefore are they compassed round with pride and with cruelty as a garment. Their eyes stand out with fatnesse, with example they make others dissolute, they speake oppression and doe it, they talke proudly and with loftinesse, they stretch out their mouthes unto the heaven, & their voyce goeth through the world; they

they say, tush how should God perceive, is there knowledge in the most highest? Loe, these are the ungodly, these prosper in the world, and these have riches in possession. Truly I have cleansed my heart in vaine, and in vaine washed my hands in innocency. All the day long have I been scourged and chastened every morning, yea and I had almost been forced thus to say even as they. But loe then should I have condemned the generation of thy children. Then thought I to understand this, but it was too hard for me, untill I went into the Sanctuary of God, and understood the end of them. Verily, thus was my heart enflamed, thus were my reins pricked; so foolish was I and voyde of understanding. I was even a brut beast before thee. Gods extraordinary presence amongst their tribes in the arke and priesthood of *Aaron*, whose garments were oracles, his going forth powerfully with their armies, the tradition of those great signes and wonders, which fathers from hand to hand delivered unto their children, done for their forefathers in the land of Egypt, and the wilderness were strong proofes that truly God was loving unto Israel; But when againe sometimes hee did rather choose to powre out the viols of his wrath upon the righteous and innocent, then upon the blasphemous oppressors, rather on his own chosen people then on the Egyptians, Syrians, Caldeas, whose constant worship was idolatry, this had even shaken and started beliefe. Such is the trouble not onely of the thoughts: but in the words also of the Prophet, when he will with reason presume to approach the inaccessible secret

eret of Gods dispensation and providence amongst
 the sonnes of men in this world. *Gaudet Deus illude-
 re rebus humanis* Gods divine power sports in hu-
 mane affaires, and deludes all mens apprehension.
Ludo in orbe terra eius, saith *Salomon* in the proverbs
 of Gods wisdom: I sport and play up and downe
 in the circumference of the earth, whence *Plautus* in
 his Captives, *Enimvero Dii nos quasi pilas homines
 habent*, In earnest we men are by the gods tost and
 bandied to and fro like tennis-balls; and it is the
 Greeke proverbe *Θεὸς μάστιγα ἀνθρώπων*. Men, wee
 are but painted rattles, toyes, trifles, alwayes sub-
 iect to a million of changes and corruptions, secure
 in no varnish and trimme of prosperitie. To say that
 men are like autumnall leaves is too little expressi-
 on of our flightnesse in *Homer*. *Pindarus* goes neerer
 and sayes, *τί δέ τις τί δέ τις, οὐκ ἀνθρώπων*. Hee
 knowes not whether we be or no, being as it were
 a dreame and an imagination of a shadow, except
 God enlighten us from above. And into what an
 ocean of speech may we here enter, and plunge, and
 drowne our understanding? I must say againe with
Salomon, *οὐ δύναται ἄνθρωπος ἑξῆς*: all these discourses
 are too laborious, all these things, they are so hard
 to be knowne, that no man can expresse them. The
 eye is not satisfied with sight, the eare is not filled
 with hearing; and I heare the wise mans counsell.
 Search not the ground of such things, as are too
 mighty for thee, but looke what God hath com-
 manded; thinke upon that alway, and be not curi-
 ous in many of his works; for it is not needfull for
 thee to see with thine eyes the things that are se-
 cret.

cret. And if we will not heare this, it will bee our repentance. *Qui scrutator est maiestatis, consumetur a gloria.* He that wil be too curious, and demand Gods maiestie a reason in these matters, he shall bee consumed with his glory. Atheists aske a reason, and because they cannot comprehend it, they would deny his power or make it idle. Others no lesse impious, *Fatui adulatores Dei, in nos ipsos iniuriosi*, saith Saint *Ierome* in a neere like case; foolish flatterers of God, and iniurious to their owne creation, they will seeme to warrant Gods power, by making all humane frailties and casualties criminall, as though they, saith *Iob*, were the men alone, and wisdom should perish with them; they speake wickedly for Gods defence, contend for him, accept his person, and mocke him as one man mocketh another. Against such manner of false advocates, I have now before you made enquire of one Scripture, which may seeme a very shelve or rocke of offence, whereon not onely vulgar iudgements have and will undoubtedly make wracke of good conscience; and an easie authority will induce us to a malicious censure. So it was in *Iobs* time; when he was tempted with those great afflictions, there came to see the noveltie, his unfriendly neighbours, *Eliphas the Themanite, Bildad the Shuite, and Zophar the Naamathite*; and their sorrowfull comfort unto him is, That he would resort betimes unto God by repentance for his hypocriticall forespent life; for enquire, say they, of the former age, and search diligently among st their fathers, for we are but of yesterday, and consider not that our dayes upon earth

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are but a shadow, shall not they shew thee and tell thee, and gladly confesse the same, and utter the words of their heart, that God doth still awake up unto the gard of those who live a pure and godly life, and make the habitation of their righteousness prosperous. Neither did our Saviour himselfe passe the course of his life, without bitter sufferance of this hatefull observation. For according to the 53. of *Esay*, he was despised and abhorred of men; because he had good experience of sorrowes and infirmities, we reckoned him vile, we hid our faces from him, as though he were plagued & cast down of God. *William of Malmsbury* entred into this contemplation in his commentaries upon the Lamentations of *Jeremie*, and speakes thus, *Cum fueris felix multos numerabis amicos, Tempora si fuerint nubila solus eris. Param certe est si sint non amici, nisi et ex amicis fiant inimici. Hæc est miseriarum suprema calamitas, ut existimatione ledantur, & quod patiuntur promeruisse credantur, seculare est hoc vitium & vernaculum.* If we be rich and happy, guirt we shall be and attended with whole droves of acquaintance, who fleete at the first storme of adversitie, become not onely no friends, an easie mischiese, but to our great calamitie turne fierce enemies, make us seeme to deserve that and worse, and this is an epidemicall crime of vilde men in all nations; insomuch as some have turned it into doctrine, That the true God doth in this life reward the good effectually, and so punish here the crimes of wicked men. *Cephi* in *Bede* a great Chaplaine to *Edwin King of Northumberland* at an assembly of the States about alteration
of

of religion would condemne his old paganisme, be-
cause the idols whom before he most diligently ser-
ved did not incite the Prince to bestow on him the
highest advancement. And the Egyptian priests,
ancestours of all imposture and superstition, as it
seemes, to make unto themselves a notable gaine of
papal-like expiatory satisfactions, entoreed on the
peoples beleefe *τῶν ἀμαρτημάτων ἵνασαν πλεονεχρήματα δύναι, ἀλλ' ὃ
διελίσσιν ὃ παρὸν καὶ χρόιον, ἡδὲ καὶ τὰς παῖδας ἀναβλῶν.*
σεῖσαι τὰς πηγάδας, That all men heere were pre-
sently to answer God for their offences, not
adiournable to the doome of another world, or to
be put over on the heads of their children and po-
sterity. Surely this world in earnest is not like the
phaenasticall world of Romant histories; in which
the learned *Photius* observes these two worthy con-
siderations of their writers, that they never suffer
a high outrageous immanitiescape vengeance, and
are still carefull to deliver innocent persons from
many imminent perils and destructions unto an illu-
strious reward of their vertue and pietie. Shall I
give you some short advice, and end. Since that ma-
ny places of Scripture, either in word or manner, are
so difficult, that the wisest and profoundest clerkes
cannot agree upon their sense, and so dangerous,
that lay-iudgements doe easily misunderstand, and
fall into damnable errors, keeping fast to the foun-
dation of our Creed and Christianitie, it will bee
good wisdom for us in other things to imi-
tate the stayed discretion of wise old men.
προσθίσιν ἀπὸ τοῦ ἰσχυροῦ ταχὺ, πάντα λήγουσιν ὅτω, πᾶσι δὲ ὡς
They ever weave their talke with perchance, perad-
venture,

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venture, maintain nothing of their opinion so stubbornely, as if when they were beat thence, they should loose their wives, children, native countrey and Religion. And then against all frets and incursions of fortune, there is the onely reliefe of a good conscience. My Psalme hath the direction, and I will end with the remembrance of it. Keepe innocency, and doe the thing that is right, and that shall bring a man peace at the last; the peace of heaven after life, and in the meane while the most inestimable peace and quietnesse of mind, which was the onely legacie of our Saviour unto his Apostles in the 14. of Saint *Iohn*. Peace I leave unto you, my peace I give unto you, not as the world giveth, give I unto you. Let not your hearts be grieved, nor feare. In this peace God
alwayes rest and



FINIS.

